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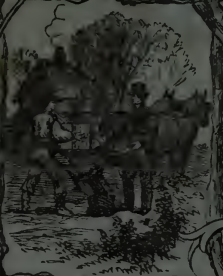
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THE

# PRESBYTERIAN MONTHLY.

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VOL. III.

JANUARY, 1868.

No. 1.

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## Home Missions.

### *Two Hundred and Fifty Dollars Supports a Missionary.*

It is stated in the last Annual Report of our Committee on Home Missions, that the average amount paid from their treasury for each missionary is two hundred and fifty dollars. In the West it is more, at the East it is less. A considerable number of Sabbath-schools and individuals are assuming the deficit made up to the missionaries by the Committee.

We have before us a letter from a business man written to the Secretary. It is as follows :

REV. AND DEAR BROTHER :—I don't know how I can do more good with two hundred and fifty dollars than to send it to you, if, as you say, it will ensure the support of a missionary for a year. Please give me the address of the brother to whom you send it and ask him to open correspondence with me. May the Lord accompany it with his blessing, and use it for the advancement of his kingdom.

Nor is this a single instance. Twenty individuals are paying this year five thousand seven hundred dollars, supporting more than twenty missionaries. In one instance ten young men club together and support a missionary ; in another five, in another two. Several feeble churches are also raising the requisite amount. But what is better

*Twenty-eight of our Sabbath-schools* are contributing nearly eight thousand dollars, and are supporting more than thirty of our Home missionaries. Each one of these missionaries is put in correspondence with the donor whose generous benefaction secures his support. The plan was proposed less than a year ago, and is growing in favor continually. For,

1. *It increases the acquaintance and confidence of the givers and the*

receivers. Many persons give to the cause of Home Missions with but a partial faith in the cause, because they do not know what becomes of the money. They therefore give but little, and give that little grumblingly. They like to know, and they have a right to know *where*, and *how*, and *by whom* their money is used. By this plan they have a report quarterly from the missionary who has used their benefactions. They find, too, that he is no *myth*, but a fellow man, who has a heart, and longings, and sorrows, and sympathies; he has a wife, probably, and children; and the donor, if the missionary be a right man, comes to sympathise with him, and devise methods to aid and comfort him in his work. One Christian lady, having paid in her two hundred and fifty dollars for the support of a distant missionary, now meditates sending him a "box" of clothing and communion furniture, to be hung on the Sunday-school "Christmas Tree." In several instances Sabbath-schools have furnished Sunday-school libraries for the schools of their missionary correspondents.

In such methods a pleasant and profitable acquaintance springs up. The Christian giver at the East comes to have a better idea of the missionary worker at the West, who also, in these methods, obtains much help, advantage and comfort. Besides, in many of our Sabbath-school concerts, the children not only, but the parents wait with eagerness to hear from their missionary at the West.

2. *This plan makes giving easy.* Many people give now but little who would give more if they had a definite purpose, a distinct object before them. It would be interesting if we could know how much these donors of two hundred and fifty dollars this year gave to Home Missions last year. Probably many of them not more than one hundred dollars, perhaps several of them not more than fifty dollars; and we venture to think they never gave their annual donation to the cause with greater pleasure than this year. But next year we presume they will give two hundred and fifty dollars with greater ease and pleasure than ever before.

3. *How many more persons and Sabbath-schools there are connected with our church that might "go and do likewise."* Our Home Missionary work enlarges continually. We are just now organizing for more efficient work among the Freedmen. New railroads in Michigan, Minnesota, Iowa, Missouri, in Nebraska, Kansas, and Colorado, indicate very clearly to an accurate observer, where Home Missionary work is to be done. The treasury of the Committee is sadly overdrawn. We must be nearly or quite thirty thousand dollars in debt at this time. There is money in the hands of our good men and women—money in our Sabbath-schools. There are many that would find a real pleasure in making themselves responsible for the support of a missionary by the payment of two hundred and fifty dollars per annum.

## Home Missionary Intelligence.

### KANSAS.

Rev. W. H. Smith, De Soto, Oct., 1867.

*A Wide Field---Earnest Men wanted to Enter it.*

Our church building does not progress so rapidly as I desire. I hope, however, to see it up and enclosed by December. One thing that keeps it back is the fact that so much has been subscribed for the bridge across the river here. We are preparing to lay the foundation. Our house is to be thirty-three by forty-five feet, of stone. The proprietor of the town has given us a lot one hundred and twenty-five by one hundred and forty-two feet.

The town is growing. When the bridge across the river is completed, we shall have ready access to the Pacific Railroad. The Indians are selling off their lands, preparatory to removal next year.

I think the Gardiner Society will get materials on the ground to build next year. They cannot well build this year. Money is so scarce. Some able farmers, however, are purchasing lands in the township, and expect to settle in it.

I have now five points of preaching. Congregations respectable, attentive, good. My society at Gardiner is small; but it is composed of *excellent* material—is a *good* nucleus, around which shall be gathered a good sized congregation, as I trust. Things here are in a formative state, and the influence of Presbyterianism in this county will have a happy influence in giving them shape, consistency, and character. I find that there are more points of preaching in my field than I can possibly occupy.

Kansas is advancing. Native interests progress rapidly. Immigration is flowing in, railroads are being built, and the State is going ahead of many new States. Mind is active, bold, energetic, impatient of restraint; longing to cut

loose from old usages and opinions—to forsake the old paths, and to dig out new channels. Error flows in, sneering at orthodoxy, and making it a subject of ridicule. Unwary ones are caught and borne on in the current. “Wise” women come from the East to canvass the State, and convert the people to female suffrage. Unitarians, Universalists, Spiritualists, and Free Lovers come upon us to revolutionize the State, and bring in a political millenium,—to make Kansas a realization of Moore’s Utopia.

#### *Our Wants.*

We want in our connection some ministers of large experience, who shall have a commanding influence in some of our prominent cities.

*We really need such an one in——.* Without one, we shall, I think, lose ground there. I write this from what I have recently learned. And so also we want an able man at——, who shall command the confidence of the people there. Brother Kendall, unless we can have some additional men better adapted for the West, we shall lose ground. I know whereof I write.

Kansas presents a difficult field, and I am sorry that we have so few in our connection adapted to it.

Besides, we really need an exploring missionary. We cannot well get along or advance much without one. New counties have been formed, towns are opening up, and the population is rapidly increasing. Shall we stand still where we are, or go forward? We, who are here, find enough to do in our respective fields without going abroad into new settlements.

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### MISSOURI.

Rev. John M. Brown, Willard, Green County, Oct., 1867.

*Two Churches Organized--A Church Building soon to be Finished.*

On the third Sabbath in September I



organized a church at Osceola, consisting of seven members. We expect to increase this number to twelve at our next meeting. The prospects of this church are promising. Osceola has a population of three hundred, this is rapidly being increased, and by those friendly to our church. They expect to erect a house of worship next year. I preach to them one Sabbath per month, but they need a pastor to reside among them, and I will leave the field as soon as a suitable man can be obtained.

On the fifth Sabbath of September I organized a church at Sunny Side, in Benton County, ten miles north of Warsaw, consisting of fifteen members. This number will soon be increased to twenty. This is a country church, has much good material in it, and promises to grow. Rev. E. M. Halbert, recently ordained by our Presbytery, takes charge of this church.

At Cave Spring, where I reside, Mt. Zion church is making progress. Our new house of worship is nearly enclosed, and we expect to finish the lower story so as to use it for church and school purposes this winter. The house is thirty-two by forty-eight feet, and two stories high. The upper room to be finished for an audience room, and to be used for religious purposes only; the lower story to be divided into three rooms, to be used for lectures, Sabbath-school, and a high school.

The house will cost us about three thousand dollars, and will be the best church in Southwest Missouri, outside of Springfield.

The Presbytery of Osage has just closed an interesting meeting with us. Brother Norton was with us and added much to the interest and profit of the occasion. We ordained one man, E. M. Halbert, and licensed another, L. J. Matthews. We are striving to raise up a ministry among ourselves, there being no prospect of a present supply from the East.

Rev. A. North, of Tipton, Missouri,

thus speaks of his labors and his hopes of success, notwithstanding many discouragements.

Our Sunday-school and Bible class, held an hour and a half before morning service, are very flourishing; average about eighty. My Bible class consists of about twenty young men; we are now in the plagues of Egypt. The treasure of modern criticism, Kitto, Bush, and the far richer Hengstenberg and Kurtz, are poured out, *i. e.* the results; the effect is, a strong and increasing interest. All this is so different from the old ways of the illiterate sects, that all perceive and feel it. There are obstacles, perhaps the principal one is a certain undefined Missouri sentiment, that Yankee triumph must not be too sudden, and too prominent; but this will give way, and others will be drawn in. If I read things of right, this much-talked-of Bible class is to be the principal agency in turning this place upside down.

Our Sabbath preaching service is, as before, held in the afternoon. Though this is in some sense fighting against nature, still we grow. If we could have the house in the forenoon, I am persuaded we should have a very large audience. Finding, lately, a forenoon unoccupied, I took advantage of it to preach boldly to a large audience, on the general desecration of the Sabbath here, even among the more moral. The effect, I perceive has been good. The chaotic condition of things here in the remote West has a great tendency to stir up a minister; if there is anything in him, it will come out. The rush of business, and the clash of sentiment, are such that there is no place for dallying; he must lift up his voice like a trumpet, or get no hearing at all. Yet in his seeming recklessness there must be great caution; some sore spots he must hit hard, but not others.

Our building, I am sorry to say, has been delayed. I have tried hard to push it along; the increase of business in the place—the driving hurry of every one, has prevented me, though all are



decidedly friendly. Finally, the foundation is actually being laid; we expect to get the walls up, and the whole enclosed before cold weather, which here comes late; the inside work can be done more at leisure.

Though it is a grief to me to be a thousand miles away from my family, still I must confess it has added to my efficiency to be free from the care of it. I can go and come; walk off miles; and work as I please. I am beginning to see clearly, what I was long blind to, that the care of a quiet, small-minded, almost *dead*, little country church in Western New York, is a small business compared with laying foundations in places destined to be a hundred times more important. It is not only less in its probable results to the church at large, but a man's private enjoyment, his spiritual discipline, and growth in grace are less also.

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### IOWA.

Rev. R. Burgess, Hamilton.

*Abundant Labor, and a mind to Work.*

I attended Synod at Fort Desmoine, a week ago,—the best meeting I ever yet attended; whatever was wanting in it all seemed awake and alive with good reports from all the churches.

As to my "preaching my best for a year," I had some doubts about staying "the year," but things are assuming a better shape; and on introducing me at our out-station at Summittville, Deacon Beakley told them, "I was the best preacher in the county, or region round about." As to abundant labor,—"*A mind to work*,"—I preach on Sunday or during the week, occasionally or regularly, from Basco, Illinois, to Dover, Iowa, a radius of near forty miles; then assisted Brother Waldenmeyer, of Schuyler, Presbytery of Illinois, at the laying of a corner-stone, and am to assist him again on next Tuesday, at another! "The harvest truly is great," and the earnest "laborers are few."

I am trying to do all I can for Jesus

and the cause, and so expect to aid Brother Armstrong, *Congregationalist*, in a protracted meeting, appointed for next month.

Rev. George R. Carroll, of Wyoming, Jones County, says:

At our last communion, the second Sabbath in July, we received eight additions, three by letter, and five on profession; this makes in all since last April, 27. Our church now, so far as we can see, is on a much firmer basis than ever before; the utmost harmony prevails and the prospects are flattering. We have hardly seats enough to supply the demand. We raised \$60 a short time ago by a festival, for our Sabbath-school library. The new books from our Publication Committee came yesterday. I cannot doubt that this will give a new impetus to our Sabbath-school. How I wish I could have a small depository of our Committee's books and tracts, to help me in this broad field. I think if I could carry some of these publications with me in my numerous visits among my people, the results would be felt. We Home Missionaries ought all of us, to be colporteurs. I think there could be a vast amount done for our branch of the Church of Christ, if we only had these books and tracts of our Committee to carry with us, and scatter them among the destitute.

Rev. Asa Johnson, Redfield, Dallas County, September, 1867.

*A Veteran Missionary Paper.*

It is now ten years and three months since I came to this county, by the particular and earnest request of Brother Bird. I came at my own expense, being about twenty days on the road from Indiana. The first four years I was under commission from the American Home Missionary Society. The last six years I have been under commission from the committee of our own Church at New York. I sincerely think that my labors here and at Adel have not been in vain, notwithstanding the disadvantages under which I have labored. The most of my ministerial life I have

been a missionary; my support, in the meantime, being small,—not averaging \$500 per year.

It will be thirty-seven years the first day of next November since I commenced my missionary life in the State of Missouri, being located at Cape Girardeau, one hundred and sixty miles south of St. Louis. Of all the ministers then west of the Mississippi River, whether Presbyterian or Congregational, I am *now* the only one West of it, although some of the years I have been east of it. All were then in Missouri. Of these, five were south of the Missouri, and eight north, in all thirteen in the State. Of Presbyterian church edifices, there was then but one, (unless log-houses,) and that one at St. Louis. That house was built mainly with funds raised at the East by its first minister, and he was supported in it and enabled to occupy it for several years, by missionary funds from the same society that sent me to that State thirty-seven years ago. St. Louis then had a population of about 5000, and the State a population that entitled it to one representative in Congress.

Of Presbyterian ministers now west of the Mississippi River, and churches and church edifices there, we rejoice to be able to know and to say they are many; and the people likewise many. The strong emotions of my heart, move me to exclaim in view of it, "what hath God wrought!"

I am deeply thankful to God that I am now as able to discharge the duties of a gospel minister as I was thirty-seven years ago.

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### MINNESOTA.

Rev. Jenkin Jenkins, Butternut Valley.

#### *A Far-off Missionary.*

I preach twice every other Sunday at South Bend; the other Sabbath at Judson, Butternut Valley, or at the Big Cottonwood. One Sabbath I preached at Nicolet, the north side of the river. Wherever I go I have a very good audience, considering the widely extended

and thinly-settled population of these prairies.

As I am the farthest missionary north-west of our Home Mission Board (except Rev. C. Hall, Red Wood Falls,) we cannot expect to have religious societies but in a very crude state, among those who come from different localities in the East. Things as well as men are here very unsettled. If we could have a few men that we could depend on, it would be a great help. Experience teaches me that we must take men as they are, because we cannot have them as they ought to be.

The country around us is being settled very fast this year, and many of the people are entirely destitute of the means of grace. Also, some of them are short of the necessaries of life.

Dear Brother, this great valley is destined ere long to give character to this whole nation, and shall it not be redeemed? shall it not be saved? Our strong hope under God, is that your Committee will render efficient service for this end. It must be sustained, and must enlarge its work. It is the daily prayer of your missionary that the Church will give you the means for multiplying laborers in this part of the Lord's moral vineyard.

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### WISCONSIN.

Rev. F. Z. Rossiter, Baraboo, October, 1867.

#### *Another Church Self-sustaining.*

This day closes my second year of labor with the church of Baraboo, and ends also my relation to the Committee as its missionary. Receive my thanks, and the gratitude of the Church, for the patience and courtesy with which it has been nurtured in its weakness, and fostered into manly independence.

During the sixteen years of its minority, it has received from the two Home Mission treasuries upwards of \$2500, and has contributed thereto about \$200. We feel that we have been nursed long enough; that it would be dishonest for *us* longer to appropriate missionary funds.



To walk alone will require strenuous and self-sacrificing effort, but, with God's blessing, success is not doubtful. It is gratifying to see already the effects of this new position; the increased self-reliance, and zeal for further progress it has elicited. In the face of this financial undertaking, the society are thoroughly renovating the interior of our church at no little expense.

Although there are now eight religious organizations in this town of 2500 inhabitants, some of which can hardly survive, we feel that this church is needed as a bulwark against the special heresies and immoralities of this region. No other existing organization, and no other system of doctrine and polity, we think, can do this work. The moral power of our church is being felt more and more. The society have paid and pledged in full the salary of the year ending this day, \$700.

In parting with the Committee of Home Missions, we pray for their prosperity; we assure them of our undiminished interest in their work, and pledge our quota in carrying the gospel to the "regions beyond."

The following paper was adopted by the Presbyterian Church and congregation of Baraboo, Wisconsin, in which they express their obligations to the Home Mission Committee, and resolved in reliance on the Divine favor to sustain their pastor in the future without missionary aid.

*Preamble and Resolutions.*

At a meeting of the First Presbyterian Church and Society, of Baraboo, Wisconsin, the following Preamble and Resolutions were adopted, to wit:

*Whereas*, a kind Providence has protected us during the time of our existence as a society, (seventeen years), having enjoyed the preached gospel almost uninterruptedly: *whereas*, we are now free from pecuniary embarrassments, and are in great peace and harmony among ourselves, and *whereas* there are doubtless many who are in greater need of aid from our Home Mission Committee than ourselves, therefore

1. *Resolved*, That we render thanks to God, for the blessings we have hitherto received at his hands, in giving us a united purpose to sustain the ordinances of the gospel; in giving us favor with the people in this community, and for the aid we have received through our organized societies.

2. *Resolved*, That as a thank offering for past blessings, and as an evidence of our trust in God for the future, we, from this date, assume the entire responsibility of supporting our pastor.

3. *Resolved*, That we hereby thank our Home Mission Committee, for the liberal aid we have received at their hands, and pray that the blessing of God may rest upon their future efforts.

4. *Resolved*, That we hereby express our appreciation of the faithful efforts of our pastor, Rev. F. Z. Rositter, during the year that is past, and invite him to remain with us the coming year, pledging him a salary of \$—.

5. *Resolved*, That a copy of the foregoing Preamble and Resolutions be sent to our District Secretary, Brother B. G. Riley, and to the Secretary of the Home Mission Committee, Rev. Dr. Kendall.

MARVIN BLAKE, *Moderator.*

H. T. SAVAGE, *Clerk pro-tem.*

## ILLINOIS.

Rev. David Dimond, Anna.

*The Missionary's Child Sickness and Dies.*

My third quarter under your commission is now completed. It has been one of great personal grief; my infant daughter was sick nearly all the time. Since it was impossible to procure competent domestic help, it was imperative on me to spend a good deal of my time over the little sufferer. A week ago it pleased God to take her to his heavenly nursery. She was just a year old. Now I have four children above, and one here at my side, a lad of ten years. I am forty-eight years old; my wife three years younger. At this time of life the bereavement is a sore one. I feel that I have made these sacrifices to emigration from New England into this valley and this latitude.



The members of the church were very kind to me in the day of my trouble. I remember the affliction which met you on your return from the Pacific.

My parish work has fallen into arrears. The congregation has continued to be large, notwithstanding the heat, and the uninviting hall. New families seem attracted to us. I have given a good deal of attention to the Sabbath-school; there is a great lack of teachers. Very few of those who are competent will engage regularly as teachers. There is here one faithful co-laborer in the Sabbath-school and Prayer-meeting. I have just received from Mr. Dulles an elegant and valuable gift of books.

The building of the church edifice drags slowly; the lot has been selected and paid for at \$300, and is every way satisfactory. We waited for some weeks that we might start the subscription well by our wealthiest man, not a church member; he gives at last \$500, as we expected. We have waited about six weeks for drawings and plans, and have just received them; they are, I think, a marvel for taste, originality, and economy, made by our county surveyor, J. J. Kœning, a Polander, and member of the Russian Church.

We have only \$1500 on the paper; we must find as much more, I know not where; I trust we shall find it.

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### MICHIGAN.

Rev. E. F. Waldo, Linden, Genesee County.

*"Something More must be Attempted."  
The Results.*

The third of my four fields of labor has at length been refreshed by the gentle rains of Heaven. Two of them enjoyed gracious showers, a year ago last winter, just when and where the sickle was thrust in among the ripening grain. But for this third field, Byron, the reapers have not till recently been ready. But little, for the two years I have been with them, has been done, only to fulfil my appointment of preaching once every alternate Sabbath.

Prayer-meetings have been very feebly sustained, and only a small part of the time. The hope of effecting anything there seemed so small that my strength has been given to the other points of the fields. But at length a conviction arose among the membership that something more must be attempted. Our effective membership was slightly increased during the spring and summer, and a special effort decided upon, commencing the last of August, when we were favored with the services of Rev. O. Parker. Meetings were held for twenty days, afternoon and evening, and the Spirit of God was manifest continually. Something like a score of hopeful conversions was the result, and a quickened piety, I trust, in the church. This will result in the increase of our church in membership about one-third.

One fact worthy of notice is, that notwithstanding the apparently low state of religion there for so long a period, nearly all the converts speak of convictions that have been resting upon their minds for months or years past, caused by a great variety of influences, and well calculated to encourage Christians to labor in season, and out of season, knowing not which shall prosper.

Thus within two years three special efforts have been made; in one church the membership has been doubled; the other has been organized, and more than doubled. The fourth field has been occupied but about half this time, with one sermon only every alternate Sabbath. It has been regarded as one of the most hopeless fields in this region; but God, in his providence, has recently sent some four of his families there, and as many of his own professed people. They have no organization, and yet this field to-day looks ready for the sickle, and if the reapers can be interested to address themselves to the work, sheaves may ere long be gathered.

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There are scattered throughout the world 120,000 Romish priests, of whom 8000 are Jesuits, and 190,000 nuns.

## *The California Field.*

The Synod of California, at its last meeting, gave unmistakable indications of an earnest spirit. The various church schemes were taken hold of with energy. The report on Home Missions is so well worth reading that we give it below.

The condition of our Home Mission work calls for an earnest utterance from this Synod. To slack the hand now would be disastrous. Some facts of the past year wear an unpromising aspect. The Committee in New York have felt compelled, for want of funds, to withdraw the commission of our District Secretary. With the noblest liberality towards us, which deserves our warm acknowledgments, they have not felt themselves able to send us one new missionary during the year. Three have returned to the Atlantic side, not because unneeded here, but solely for reasons relating to themselves or their families. More men would have been needed had they remained; their departure has greatly increased the destitution, while it has diminished the means of supply. Two of our Presbyteries have been almost disorganized by the loss of these members, threatening the disorganization of Synod itself, for want of the constitutional number. To save the Presbytery of Washoe from this result, Synod has been compelled to transfer a member of another Presbytery to their connection. But for this a large portion of our mission field would have been left without the supervision of either District Agent or Presbytery. Our churches at Watsonville, Gilroy, and Red Bluff are without pastors or stated supply, and without preaching, except from the occasional visits of a Presbyterian missionary. Other vacancies can be already foreseen, which we have no men to fill. New places are pressing us with calls quite as urgent as those from the churches now left destitute. We may name the following, in Nevada alone, putting the population at about two-thirds the usual estimate: Empire City, 500; Unionville, 400; Gold Hill, 1200; Silver City, 800; Dayton, 1000; Aurora, 1500; Washoe, 1000; Belmont, 500; Pahrnagat, 600; to these might be added several others, of at least 300 population, most of which are entirely destitute of gospel preaching; other important points in California might be named. Our whole territory is feeling a new impulse from the prospect of the early completion of the great trans-continental railroad. A fuller tide of immigration is already setting in; our smaller towns are rapidly growing; new ones are springing up. Hundreds of thousands of new comers, within a few years, will doubtless swell their population. Is it a time to retrench and abandon old fields, instead of advancing and possessing new ground?

We recognize and deplore the necessities of last year's depleted treasury; but as our Church has now girded herself anew for this work, and her liberality is putting a more hopeful aspect upon it, while we promise to share in her enlarged efforts and do more liberally ourselves, we most earnestly press the wants of this coast as peculiarly deserving the immediate attention of our Home Mission Committee in New York; and as expressing the sense of Synod, we recommend the following resolutions:

*Resolved*, 1. That this Synod commend the above facts to the early attention of our General Assembly's Home Mission Committee, and urge them, as soon as possible, to send men to fill our vacant mission

churches, and as many as can be procured to take possession of new fields, and thus save our Presbyteries from extinction.

*Resolved 2.* That we pledge ourselves and our churches to do all we can to meet the additional draft made on their treasury by this reinforcement of our ministerial strength.

This Synod is favored with at least one "live" elder, Samuel I. C. Swezey, Esq., of San Francisco. Mr. Swezey does not wait to be urged, or even invited to take part in church work; his heart is in it, and his hand lays hold upon it with desire. A short time since, at his own risk, he ordered about five hundred dollars worth of the publications of our Presbyterian Publication Committee, and paid for them, that they might be within reach of the California churches. On this subject the Synod adopted the following minute:

In view of the efforts that are now being made by our branch of the Church, in the preparing, printing, and publishing religious literature adapted to our wants,

*Resolved, 1.* That this Synod desire to place on record an expression of their sense of the great importance of this work, and of the superior manner in which it is performed.

2. That the gratitude of this Synod is due to the General Assembly's Publication Committee for their very liberal donation of tracts to the ministers and churches of this Synod.

3. That the thanks of this Synod be given to Samuel I. C. Swezey, Esq., for his enterprise in bringing to this coast a supply of the books of the said Committee, and establishing a depository where they can be procured; and that the ministers and churches of this Synod be recommended to supply themselves with Sabbath-school books and other works published by said Committee, at the depository so established.

Similar action on the part of our laymen in other Synods would greatly promote the circulation of our Committee's publications. The Committee cannot scatter their small capital by establishing depositories, but, at central points, an investment of say five hundred dollars would bring the books and tracts within easy reach of the people. A movement of this character has been carried into effect by Buffalo Presbytery, and one is on foot to form a depot at Detroit for the Synod of Michigan.

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## Publication Letters.

### FROM MISSOURI.

The Rev. S. G. Clark writes from Greenwood, Missouri, to the Secretary of the Publication Committee:

I am laboring in Western Missouri as a missionary of the Presbyterian Committee of Home Missions, and I write to inquire if I can obtain a sup-

ply of your excellent publications for distribution on my field. I have been enabled to organize four churches, one each in Jackson, Johnson, Cass, and Bates counties. These counties were all included in the border warfare of 1856, and the still fiercer struggles of the rebellion. Bushwhackers and bor-



der-ruffians for a long time held undisputed sway here. I am now living within a mile and a half of the camping-ground of Quantrell, when he went to sack Lawrence. The entire county was pillaged, and the most of it burned. The people who have come in are most of them poor, and yet have to build school-houses, churches, as well as bridges and dwellings. I want a large supply of *religious reading*, and especially such as is directly calculated to lead men to Christ. I am all alone in my work, and there is not a minister of our denomination within seventy-five miles of me. I need help exceedingly. We have four Sunday-schools.

We had the satisfaction of sending this brother a package of books to aid him in his work, but we wished that it were twice as large. We should not stint our soldiers in their supply of ammunition.

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#### FROM IOWA.

Comes a request for Hymn books and Sabbath-school books, a call that we always desire to meet.

"Some time since," says a Brother, "I saw some notices of second-hand books being sent to you for the purpose of replenishing the libraries of ministers that are unable to buy. Should you have anything on hand when you send the Sabbath-school library, I would be glad to receive it. I would like so much to be in possession of the 'Digest,' and the 'History of the Presbyterian Church by DR. GILLETT.' There is hardly anything that would come amiss, however."

These books were sent to him, together with a grant for his people.

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#### FROM MICHIGAN.

REV. JOHN W. DULLES:—

*Dear Brother,*—I am directed by the officers, teachers, and scholars of my Sabbath-school to thank you most sincerely for your sympathy, carried out in prompt action, in behalf of our Sabbath-school library. We had received *good advice* from other quarters;

but from *you* we received more than advice, viz: fulfilment.

We desire, also, through you, as superintendent of the West Philadelphia Sabbath-school, to convey our warmest thanks to your Sabbath-school for the donation of *twenty dollars*, which you invested for us in books, and forwarded by express. The books are very appropriate and instructive. Our scholars are delighted with them.

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#### FROM ANNA, ILLINOIS.

*Thanks.*

Rev. D. Dimond writes:

Your very acceptable letter informing me that a bundle of books was on its way for this Sabbath-school came duly to hand. I notified the school that a collection would be taken up to pay the express charges. In due time, earlier than was expected, the package came, *prepaid*.

The books are a fine collection, and I thank you heartily for them. They will give a new impulse to our school. You are doing a good work.

We needed very much the Testaments. None were for sale anywhere about here. I shall put the catechisms to immediate use; I have been planning for weeks in vain how to obtain a supply of either.

I thank you for the copy of Brainerd, so noble a memorial both of its subject and of its author.

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#### FROM MINNESOTA.

Comes, not an appeal, but a contribution. We highly appreciate the co-operation of the frontier church of Mankato.

The First Presbyterian church in Mankato desire to be remembered to our Publication Committee in the sum of seven dollars and twenty-five cents, collected for that purpose. The sum is small, but we send it from the frontier with the prayer that it may be the means of salvation to some soul, now in darkness, that would not otherwise be reached.

Many thanks to you for sending me a valuable package of assorted matter. It was received in a good condition. We are now trying to cancel a debt of fifteen hundred dollars on our church. Pray that we may be successful.

*Just the Thing.*

From Taylor's Falls.

The Hymn and Tune books were very welcome, and all pronounce them "just the thing." Your generosity in sending them after failing to receive the money sent to you, excites the liveliest gratitude in our hearts, and you may be sure the Publication Committee will have one collection this year, and will always be remembered by our church.

The church in St. Croix Falls, Wisconsin, also passed a formal vote of thanks to you for your donation.

**LETTER FROM FOO-CHOW, CHINA.**

REV. J. W. DULLES, *Secretary of Presbyterian Publication Committee*:—Your kind note respecting a donation of two dozen Social Hymn and Tune Books was acknowledged at the time. The package of books has just reached me, and I write you to express the thanks of the mission for this very acceptable present. From the notices of the book in the newspapers I have been expecting to see something in the shape of hymns and tunes of a superior character, and my expectations are more than realized. I say "more than" advisedly, for how could I have presumed to imagine that a "hymn and tune book" could be got up less than a foot, or at least nine inches long, broad and thick in proportion, and such that the poor invalids of a congregation would weary themselves in holding it through the three hymns. Instead of that here is a neat, handy, compact little volume of nearly five hundred hymns in beautifully clear type. The arrangement of topics, from "Praise to Heaven," in an order at once scriptural and logical, is a valuable feature in such a work. The devotional spirit is in no danger of becoming entangled or partially dissipated in a con-

fused mass of ideas and sentiments, but finds readily what it wants.

Will you kindly express to your Committee our thanks for this gift of love and sympathy. It must be a pleasing thought to you, dear brethren, that you in this way help us, and the cause we serve, in this dark land of heathenism. These sweet songs of Zion will often help to kindle the flame of devotion, and quicken into fuller, richer growth the vital principles of faith and zeal, on which so much, nay *all* depends in our fitness for the broad service to which we are called. And, dear brother, heaven is not so far distant. Soon we shall meet there, and join in the song which is but the more perfect, the spotless expression of these earthly songs. Let us be up and doing. The night comes on apace. Let us, while day lasts, "Stand up for Jesus."

Thank you, also, for the "Five Years in China," and "Life of John Brainerd." I devoured the former from beginning to end yesterday. It will be deeply interesting to missionaries as the record of an earnest, conscientious life.

I promise myself a rich treat in the perusal of the memoir by Dr. Brainerd, who always wields the pen eloquently.

May the spirit of the earnest workers, whose experience proves still so rich a legacy to the Church, though their mortal part has been so long slumbering in the dust, be our high incentive to like labors for Christ. But, more than all, may we set the blessed Jesus before us as our perfect example of all that is true and good.

Yours, in the gospel,  
C. C. BALDWIN.

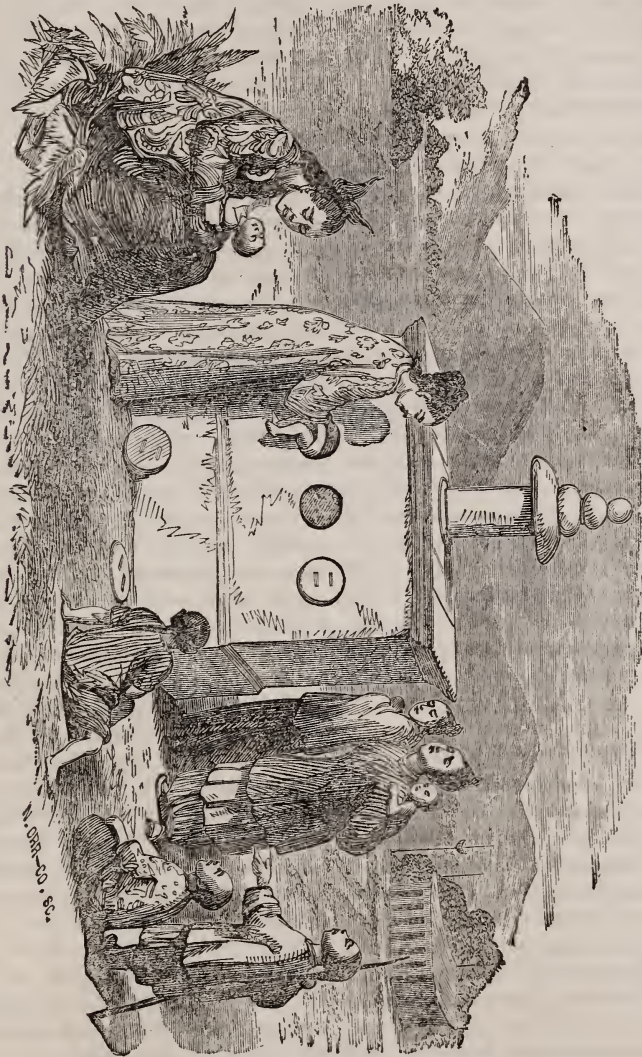
**ENCOURAGED TO ACT.**

A lady has contributed \$4000 to build an Episcopal church in Iowa. At her suggestion the parish has set to work to build a rectory, for which they contribute about \$2500. Both church and rectory are to be finished by Christmas. This is an illustration of the new life introduced into a young and feeble parish by generous aid and encouragement from abroad.



## Chinese Infanticide.

That infanticide is a common crime in China is undeniable, but as to the extent of the destruction of infants by their parents, authorities widely differ. This difference arises from the fact that in different provinces of the great empire the custom does not equally prevail. That upon the whole, the destruction of



A BABY TOMB IN CHINA.

infant life is enormous, is beyond doubt. The devoted missionary, Abeel, found in forty towns of Fuh-Kien province that the proportion of female infants put to death, was from ten to seventy per cent. of the births. Forty per cent.



of the girls born in that district were murdered by their own parents! In Chang-Chaw, he found that a fourth part were put to death.

Doctor Cumming, in a village of Amoy, asked the people how many of their daughters were put to death, and the reply was, "One half." A quiet, sober man held up a child and said that he had killed five and preserved two. The dark places of the earth are full of the habitations of cruelty!

The chief, but not the only cause of infanticide is poverty. In many cases it is the desire to avoid the expense of the marriage of daughters when grown. The indifference with which this crime is regarded is an evidence of the influence of Paganism upon a people, who are in many respects estimable.

The illustration given on the opposite page is a sketch of a building covering a pit provided for the reception of the bodies of infants; a tomb for living babies! The heathen mother is disposing of her infant daughter by casting it through the hole in the tomb into the pit below. "Without natural affection," is the verdict of God's word. How painfully is it here made good! The gospel of our dear Lord is the only cure for human woes. Let it be ours to give to the world.

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#### SAMOAN COLLECTIONS.

One of the missionaries in the Island of Samoa, (South Seas,) writing to Dr. Mullens, of the London Missionary Society, gives some facts of interest. It would seem that these poor converts from savage heathenism are much behind their brethren in America in the matter of giving; the missionary says that in Samoa "*copper* collections are unknown." If these Islanders will come to our churches they will soon learn how to get up a real "*penny* collection." Mr. Drummond writes:—

"As you are a man of statistics, it may perhaps be interesting to you to have some idea of the amount given

individually by the giving population. It may help you to guess at this when I tell you that we had about five hundred dollars in dollars and half-dollars, four hundred and twenty-six dollars in shillings, one hundred and twenty-nine dollars in francs, thirty-one dollars in three-shilling dollars, (our proper dollar is four shillings,) and ten half-crowns. We have also a few two dollar pieces, and two ten dollar pieces. So you see we had not a great quantity of six-pences, dimes, and half-dimes. Copper collections are unknown here.

#### *Self-Support.*

"You are aware, too, I suppose, that our people build all their own chapels, and support their native teachers. Their chapels, of course, bear little resemblance to our English chapels, but they are such as the Samoans can build, and are good enough for them in their present state of civilization. My teachers have received from the villages in which they labor, during the past year, property valued by themselves, amounting to one hundred and sixty pounds, eight shillings, nine pence. This is not much to each; but the villages are small, and the people also build their houses and supply them to a certain extent with food; and, upon the whole, they are, generally speaking, the best dressed of the inhabitants, and live in the best houses of the village. You are also aware that the Samoans purchase all their own Bibles and other books; so that we do all we can to teach them self-reliance. We think any other way of conducting our Mission would tend to defeat one of the great objects we have in view in coming among the people."

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#### *A GOOD WORD.*

"The Lord bless you in your most blessed work. It is precious to labor for Christ in these days," writes a pastor to the editor of the MONTHLY. We thank him for his prayer, and ask others to unite with us in earnest prayer that God will bless the printed as well as the preached word.

**THE CATECHISM IN THE SABBATH-SCHOOL.**

“Those admirable epitomes of sacred truth, which form the articles and catechisms of the Protestant Church, present to the mind an arrangement of doctrines according to their several relations. Familiarity with these, and with their proofs from the Word of God, enable the teacher to define the truth with precision. He is preserved from inconsistencies of expression, and from endangering one statement by another. Thus, too, will the harmony of the inspired records be made manifest to those under his care. Around the summary of doctrines all the great truths of the Bible will revolve; and in the mind of the young, form a creed not easily dislodged by the sneer of the infidel, or the temptation of the ungodly. But if the knowledge of the teacher be not exact and full, and systematically arranged, his scholars are prevented from acquiring a solid basis of doctrine, on which they may afterwards build as they study the Scripture for themselves, and for providing an armory out of which they can extract the needed weapon to meet the attacks of all opponents. We are aware of the objections which some urge against creeds and confessions; but surely God gave us *reason* for the very purpose of inquiry and classification, that we might pursue a logical order of the various truths which he has thought good to reveal. None pretend to object to systematic arrangement of scientific truths, yet they are not placed in logical order in the field. The naturalist travels over many lands, and gathers his specimens of the *flora* and *fauna* of the world; then he frames his science, and classifies his facts. So does the geologist with the discoveries he makes in the crust of the earth. And learners are greatly aided by the labors of the great architects of science. The connection of truth is better seen and more easily remembered by their systematic study. Why, then, should not this be encouraged in sacred science?

“God has scattered the various truths to be believed over the pages of Revelation, that our minds might be excited to inquiry, and gratified to find how one doctrine dovetails into the rest, to form an architectural whole. The knowledge of this must therefore greatly aid the teacher in expounding any part of Scripture to the class placed under his tuition.”—*Rev. Robert Steel.*

**SYNOD OF ONONDAGA.**

This Synod, at its late meeting in Baldwinsville, desired that special attention should be giving to the following resolutions, which were ordered to be published. We trust that acts will follow up the resolutions, which are just as good for any other Synod as for this. Why can we not have our splendid system worked out?

1. That the chairmen of the several Presbyterial Committees on Home Missions, Foreign Missions, &c., be enjoined to secure, by correspondence or otherwise, an annual collection for the causes which they represent, in all the churches of their respective Presbyteries, giving special attention to churches that are feeble, or those that are without pastors, or where changes or other causes may lead to an oversight of these objects.

2. That all our churches be enjoined to adopt some regular systematic plan in making their annual contributions to objects of benevolence.

3. That we recommend the appointment of collectors in each congregation to secure, if possible, from every person contributions to the various objects presented.

4. That we recommend that all the families of our churches become subscribers for the **PRESBYTERIAN MONTHLY** and the *Missionary Herald*, and that they read with special attention the communications therein contained.

Dare to let many books go unread, that you may be profoundly versed in God's Revelation.

**SUNDAY SCHOOL SCHOLARS' DUTIES.**

1. PREPARATORY STUDY.—Understandest thou what thou readest?—Acts viii. 30.

2. PUNCTUAL ATTENDANCE.—Thomas, one of the twelve, was not with them, when Jesus came.—John xx. 24.

3. ORDERLY CONDUCT.—Let all things be done decently and in order.—1 Cor. xiv. 40.

4. DILIGENT ATTENTION.—And the people, with one accord, gave heed unto the things which Philip spake.—Acts viii. 6.

5. KEEPING THE SABBATH.—Keep the Sabbath day, to sanctify it; as the Lord thy God hath commanded thee.—Deut. v. 12.

6. SEEKING GOD'S BLESSING.—The blessing of the Lord, it maketh rich.—Prov. x. 22.

7. RELIGIOUS BENEVOLENCE.—See that ye abound in this grace also.—2 Cor. viii. 7.

8. REPENTANCE FOR SIN.—Except ye repent, ye shall all likewise perish.—Luke xiii. 3.

9. BELIEVING IN CHRIST.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 31.

10. OBEDIENCE TO GOD.—Be ye doers of the word, and not hearers only.—James i. 22.

**NEVER TOUCH WHAT DOES NOT BELONG TO YOU.**

When Abraham Lincoln went into the law business in Springfield, Illinois, he was very poor. He had few clothes and scarcely a shilling in his pocket. William Herndon was his partner. When Mr. Lincoln collected any money belonging to the firm, he always divided it, took his part, and folding up the other half, wrote upon it the word "Billy," and laid it away in his pocket-book.

"Why do you do so? Why not use the whole of that, if you need it?" asked Mr. Herndon one day.

"Because," answered Mr. Lincoln, "I promised my mother *never* to use another person's money.

**THANKS.**

We present our sincere acknowledgments to our friends, lay and clerical, who have sent us the names and payments of new subscribers. Our MONTHLY costs more than the price of subscription, and is pecuniarily a drain upon the funds of the Publication Committee. But this expenditure will not be grudged, if the MONTHLY is widely circulated, and thus intelligence is diffused, and interest increased in our various schemes of evangelization. The outlay of time, thought, and money will be judicious, if our Magazine goes into the homes of our people. We therefore heartily thank the brethren who are introducing it to others, and widening its range of usefulness.

**HOW TO GIVE.**

A pastor writes to us: "I desire to place the little work *How to Give—The Bible Way*, issued by the Presbyterian Publication Committee, in every pew in my church, hoping and praying it may be instrumental in producing in my people a spirit of larger benevolence. At what price, therefore, could you furnish me a *hundred* copies?"

We reply, for \$7 50; with postage, \$8 25; and it would be hard to say how that sum could be invested with equal assurance of a hundred-fold return to the treasury of the Lord.

**JOY IN DEATH.**

"I see, indeed, no prospect of recovery," said Philip Doddridge, in his last hours, "yet my heart rejoiceth in my God and my Saviour. Such transporting views of the heavenly world is my Father now indulging me with as no words can express"

HELP THE MISSIONARIES.—A box of well assorted warm clothing, in Autumn, is a delightful spectacle to a missionary and his family. Will our ladies think of this?



**\$10,000 WANTED.**

WANTED.—A man to put into the hands of the Trustees of the Presbyterian House ten thousand dollars, to be held by them in trust for the Presbyterian Publication Committee, the interest to be expended in donations of books to needy ministers. A little thinking will impress the mind with the value of this mode of doing good. Reflect on the importance of feeding the hearts and minds of those who must feed others; on the fact that many, very many of our good ministers can barely pay for food for the body; that they see notices of books that they long to have because they would enrich their ministrations; and that whilst their congregations will not suffer their bodies to starve, they very often have not sufficient intelligence or consideration to note that they are starving their pastors' minds, and so robbing themselves of the nourishment needed by their souls. A man cannot give out all the time unless he also is taking in. Feed the feeder!

Some there may be who could now give a moderate sum for this purpose, and in their wills put a bequest for books for our ministers. Would it not be a good thing to do?

**NOTES ON NEW BOOKS.**

As information with regard to recent publications, to be valuable to those who cannot examine the books before purchasing, must be reliable, it shall be our aim in our "Notes" to say only what we believe to be true. Our readers must judge of the value of the opinion expressed, but they may be assured of its honesty.

The month of December always brings with it much to tempt the lover of good and beautiful books, and during the past December the press has been actively at work, though fewer expensive works have been issued than is customary.

The Messrs. Carter, of New York, have been giving to the world their wonted stream of publications. We

are delighted to find evidence in the character of some of their recent issues that there is a market for works of an eminently *spiritual* tone. Of these, we would call attention to *The Heavenly Life*; a volume of the select writings of Adelaide L. Newton, and *The Epistle to the Hebrews compared with the Old Testament*, by the same now sainted lady. The former volume contains letters selected from her large correspondence and Bible meditations; the latter, which was the last work of her pen, is a comment on the Epistle to the Hebrews. They both exhibit the very remarkable command of Scripture and insight into its spiritual depths, characteristic of this saintly woman. Whilst heavenly-minded, she wrote with application to the times, and with a judgment in the main judicious. The circulation of such books is a blessing to the Church. Of a similar type, with perhaps a more positively practical vein, is *Bible Hours, Leaves from the note-book of the late Mary B. Duncan*. Mrs. Duncan's death occurred at Crichton Manse, (Scotland,) in 1865, at the age of thirty. The "Bible Hours," are the fruits of hours of earnest study of God's word. But these readings do not show piety alone; they are thoughtful, vigorous and freshly suggestive. Spurgeon warmly commends them as "precious beyond all price." We wish the book a wide circulation. The "Leaves from a Mother's Note-book," at the close of the volume, are delightful chapters on Prayer with children, Training, Mother's Stories, and kindred topics.

*The Visitor's Book of Texts*, for use in visiting the sick and sorrowful, by Rev. Andrew A. Bonar, will be gladly accepted and used by pastors and church members. Selections are made to be read or used with the sick and suffering of various classes and states of soul, body, and estate. To young ministers and beginners in good works, it will save labor, if not mistakes, in finding out what is suitable.

In *Sheer Off*, A. L. O. E. gives us yet another book, and one really stuffed

full of good Bible truth, clustered about a fascinating tale of which our friend Ned Franks is the hero. It is a wonderful privilege, that of the writer of fiction, of killing off the bad people, and helping the good ones just in the nick of time! However, "Sheer Off" teaches admirable lessons on avoiding temptation, and finding power to resist evil, in trust in the Son of God.

*Susy's Sacrifice*, by the author of "Little Katy, and Jolly Jim," &c., &c., maintains her character as an excellent writer for the young. Self-sacrifice for the love of Christ is the lesson of the tale, which is very sweetly told. Little Susy reclaims a degraded family, and leads an uncle to the Saviour. Suitable for the Sabbath-school library.

*Battles Worth Fighting*, is an English re-print, from the same house. The battles are with temptations from without and from within; the fruits of victory are meekness, love, and patience. It inculcates sound truth, and is a good book for the family or the Sabbath-school.

N. B. We hope that the Carters will resume the convenient practice of putting some hint at the foot of the cuts of their reference.

These publications of the Messrs. Carter, are all for sale at the Presbyterian Book Store, Philadelphia.

The Presbyterian Publication Committee's new books are receiving warm commendations from the press. Of *Ancient Cities and Empires: Their Prophetic Doom*, by Gillett, *The Lutheran* expresses the verdict of the public when in its closing paragraph of review it says:

"Dr. Gillett has gleaned, with wondrous skill, the choice material from the wide field of modern travel, and made it contribute to the illustration of prophecy, and the verification of the Bible. The style is clear and sententious. The illustrations are numerous and good. It is a book that should find a place in every family library."

Nor are the notices of "Life Lessons" less commendatory. The Committee now issue from the same industrious pen, a

little book of 128 pages, 32mo. in muslin, and in paper covers, entitled *What then? or, The Soul's To-morrow*. Written for his own use, to meet cases within his own circle; it has the directness and simplicity of personal address. With many and happy illustrations, it presses the future of the soul upon its readers. It is sold at fifteen cents in paper, and twenty-five cents in muslin covers.

A new edition (the fifth thousand,) in octavo, of Dr. March's *Walks and Homes of Jesus*, (\$3.00) calls for note. It would be difficult to find a more thoroughly delightful volume, more attractively illustrated, printed and bound. The copies in turkey morocco, (at \$8.00,) would be a most acceptable gift to a Christian friend at this season. The *Boston Recorder* says of it:

"It is written with great power and beauty, and brought out in the most elegant style of paper, print and binding. We wish this admirable book could go into every family. There are few persons who have the gift and the disposition to make Scripture and religious themes more attractive than the romance; and when such a writer is found, he should have the earnest co-operation of all good people in securing the widest circulation."

From Charles Scribner & Co., New York, we have received *Prayers from Plymouth Pulpit*, by Henry Ward Beecher. These prayers were taken down by a phonographer, as they fell from the lips of Mr. Beecher in his Sabbath ministrations, and without his knowledge, at the instance of Dr. John Marsh, who wished to retain them for his own spiritual refreshment. They have been issued in a neat and tastefully bound 12mo volume, with the concurrence of Mr. Beecher. These prayers form a book of no small value. As utterances of joyous and loving emotion, of desire, aspiration, gratitude, they are suggestive, elevating, and enlarging. The very opposite of cant and of stereotyped forms of prayers, they may be profitably studied by those who lead in the devotions of God's house.



They are replete with the wealth of imagination and affluence of diction characteristic of their author. They are not, however, in our judgment, good models of prayer. They are rather the outflowing of certain phases of religious thought and feeling, than the earnest wrestling of a soul with God. There is an absence of the inspired words in which prophets and apostles cried unto God, and of the overpowering depth of soul which those words embody, of a sense of the most solemn, the fearful things of probation and eternity, which we cannot fail to note and regret. Let the good that is in them be received, and that which they lack, the study of the Bible, and Christian experience will supply.

The American Sunday-school Union have added to their large list of books for the young, *My Friend's Friend*, a little book of sixty-two pages, a touching tale told by a Canadian raftsmen, of a Scottish lad who goes into the forest with a lumbering party, and there is led by the Spirit to know the Saviour as his friend. Jesus is the raftsmen's friend's friend. The *Orphans of Glen Elder*, a larger volume, rehearses the history of two pious orphans, in Scotland, who after many sorrows are brought into joy and prosperity. The style is simple and pleasing, and the little *Lilias* presents a good example of self-sacrificing devotion to her lame brother. Both are suitable for the Sabbath-school. Of a different class is the illustrated edition of *Parnell's Hermit*, issued by the Union, in square octavo, bound in muslin, gilt, and beveled boards. The numerous wood-cuts are admirable, both in design, engraving and printing, and the letter-press well matches the illustrations. It will prove a pleasing gift-book for persons of any age. The mysteries of Providence explained is the burden of the tale of the Hermit.

Loring, of Boston, publishes *Judge Not; or, Hester Powers' Girlhood*, by Mrs. Edwin Shepherd, 224 pp., 12mo. This story is full of romance, yet is in

all its leading features true. A poor and beautiful girl admitted to the friendship of a young lady of rank, in England, is falsely accused of theft, and dies in prison. Her innocence is afterwards brought to light, and teaches the lesson, "Judge Not." The scenes of the tale are thrilling, its sentiments are pure, and its whole bearing on the side of truth, piety, and mercy.

*Tom Miller*, by Mrs. M. E. Rockwell, is a very neatly got up volume of 351 pages, for the Sabbath-school library, issued by J. C. Garrigues & Co., Philadelphia. It is intended, and well adapted to encourage Christian mothers to persevere in labor and prayers for unconverted children. It is a simply told story, (true, we judge,) of a family of Protestant Irish immigrants, thrifty and honest, but without heart religion, save the meek and godly mother. After some years of residence in Philadelphia, the family move to Illinois, and the mother dies in faith, but not seeing the fulfilment of the promise in the answer to her prayers, which yet follows her death, bringing husband and children into the fold.

Gottlieb Leopold Scheffer, the author of more than seventy volumes of German poetry and prose, is little known to English readers. The Messrs. Roberts Brothers, of Boston, now give to the public his *Layman's Breviary*, translated by C. T. Brooks. It is a series of poetic meditations for every day in the year. The curious, the poetic and the thoughtful will read them with interest, and frequently be charmed with their beauty of suggestion and expression, their apotheosis of the child, their elevation of woman, and their lessons of charity, contentment, purity, moderation, and mercy. But the Christian looks here in vain for a knowledge that has sounded the depths of human love, and joy, and hope. The philosophy of natural religion is shallow, the consolations of pantheistic faith are cold, compared with the high glories of the Christian's joy and expectation, and these Scheffer knows not. The morality that would be noble



in a heathen, no matter how beautiful in its utterances, seems sadly defective in one who has had God's word within his reach.

The book is got out in the admirable style as to material and taste, which is characteristic of the publishers. 452 pp., 12mo. For sale in Philadelphia by G. W. Pitcher.

J. P. Skelly & Co., Philadelphia, who have been sending us a number of good books for the young, have purchased the plates of Miss McKeever's *Woodcliff*, and *The Woodcliff Children*, and issued them in a neat and attractive style. Miss McKeever is always evangelical in her religious teachings, and kindly in her sentiments.

*Leaves Gathered*, is the title of a deli-

cately selected and choice little volume of sacred poetry. The compilation is by Mrs. Jane Hamilton, by whom also it is published, in tasteful style, at 1344 Chestnut Street, Philadelphia.

*The American Agriculturist* not only holds its own, but grows in interest and value. No farmer should be without it; nor indeed are there many homes in which it would not prove welcome and instructive. Not the least of its merits, in our eyes, is the war it wages on humbugs, quacks and scoundrels, so far as they come within its range. Published by Orange Judd & Co., New York, at \$1.50 per annum.

*The Little Corporal* continues to please the young with its columns of innocent amusement.

#### HOME MISSIONARY APPOINTMENTS,

Made in October and November, 1867.

- |  |  |
|--|--|
| Rev. J. N. Diament, Redfield and Osceola, N. Y.              | Rev. A. D. Jack, Marine, Troy, and Edwardsville Ill.           |
| " P. Griffin, Carlton, N. Y.                                 | " O. A. Kingsbury, Joliet, Ill.                                |
| " S. McKinney, Centreville and Livingstonville, N. Y.        | " C. H. Palmer, Middleport, Ill.                               |
| " A. Spencer, Williamson, N. Y.                              | " G. C. Wood, Illinois Presbytery, Ill.                        |
| " E. Wood, Brownville and Dexter, N. Y.                      | " I. T. Whittemore, Plymouth, Ill.                             |
| " J. E. Tinker, Franklinville, N. Y.                         | " W. W. Collins, Quincy and vicinity, Mich.                    |
| " Rev. S. Loomis, Ateo, N. J.                                | " T. R. Easterday, Sault Ste. Marie, Mfch.                     |
| " H. Baker, Harrisburgh, Pa.                                 | " W. S. Messmer, Hastings, Mich.                               |
| " W. J. Parrot, Abington and Clark's Green, Pa.              | " George Ransom, Muir and Pewamo, Mich.                        |
| " H. J. Gaylord, Lincoln and vicinity, Delaware.             | " J. G. Reichmann, D.D., Kalamazoo German, Mich.               |
| " J. F. Severance, Milford, Delaware.                        | " A. Scofield, California and Alganssee, Mich.                 |
| " J. O. Sloan, Chesapeake City, Delaware.                    | " J. T. Willett, St. Louis and Emerson, Mich.                  |
| " Alexander Bartlett, Unitia, Tennessee.                     | " W. R. Higgins, Superior, Wis.                                |
| " J. A. Griffes, Strawberry Plains and Cleveland, Tennessee. | " J. A. Laurie, Poynette, Lowville, and Arlington, Wis.        |
| " J. S. Craig, for East Tennessee.                           | " S. E. Smith, Barton and vicinity, Wis.                       |
| " John Campbell, Central College and Genoa, Ohio.            | " J. L. Howell, Chatfield, Minn.                               |
| " Isaac G. Hall, Newton Falls, Ohio.                         | " W. B. Lucas, Sunrise City, Minn.                             |
| " B. P. Johnson, Cleveland, Mission Church, Ohio.            | " Lyman Marshall, Traverse, Minn.                              |
| " D. W. Sharts, Solon, Ohio.                                 | " William Campbell, District Secretary, Iowa.                  |
| " W. S. Harker, Larwill and Troy, Ind.                       | " C. R. French, Clermont, Iowa.                                |
| " J. B. Logan, Seymour, Ind.                                 | " A. M. Heizer, Montana, Iowa.                                 |
| " E. D. Shaw, Shilo, Gilead, and Franklin, Ind.              | " F. M. Dinmick, Omaha, Nebraska.                              |
| " Luther Temple, West Point, Ind.                            | " J. M. Peebles, Decatur, Nebraska.                            |
| " Thomas Whallon, Sharon, Ind.                               | " M. Hummer, Wyandotte, Kansas.                                |
| " J. R. Armstrong, Greenfield and Walnut Grove, Ill.         | " J. M. Brown, Mt. Zion, Springfield, and Osceola, Mo.         |
| " S. R. Bissell, Effingham, Ill.                             | " H. Hill, for Mo.   |
| " L. W. Dunlap, Camp Point, Ill.                             | " E. B. Sherwood, Breckenridge, Easton, and Stewartsville, Mo. |
| " A. Eddy, Chicago, 9th, Ill.                                | " A. G. Taylor, Osage Presbytery, Mo.                          |
| " E. W. Garner, Lawrence and Chemung, Ill.                   | " J. B. Pinney, LL.D., Austin, Nevada.                         |
| " W. P. Gibson, Pana, Ill.                                   | " J. M. Alexander, San Leandro and San Lorenzo, Cal.           |
| " H. B. Holmes, Sparland, Ill.                               | " E. P. Willard, Sonora and Columbia, Cal.                     |
|  | " L. P. Webber, Santa Clara, Cal.                              |

## DONATIONS

Received by the Presbyterian Committee of Home Missions in November, 1867.

NEW YORK.		Milford Pres ch,	\$40 00
Albion Pres ch, Ladies Home Missionary Society,	\$30 00	Odessa Pres ch,	10 00
Brooklyn First Pres ch, additional,	600 00	DISTRICT OF COLUMBIA.	
Brooklyn, Classon avenue, additional,	25 00	Washington Western Pres ch,	\$25 00
Buffalo First Pres ch, additional,	255 00	TENNESSEE.	
Buffalo Lafayette St Pres ch, additional,	125 00	Jonesboro Pres ch,	\$11 90
Cairo, Henry W. Snyder,	30 00	Rogersville Pres ch,	43 00
Cuba Pres ch,	23 00	KENTUCKY.	
Cohoes, H. B. Siliman Esq,	250 00	Bowling Green, J C Calvert,	\$2 00
Durham Second Pres ch in part,	50 00	OHIO.	
Elba Pres ch,	176 00	Addison Pres ch,	\$5 00
Florida 1st Pres ch,	52 55	Cleveland First Pres ch,	610 35
Greenville Pres ch, Mon Con,	3 25	Oxford Pres ch,	247 15
Harlem Pres ch, Mon Con,	6 30	\$802 50	
Ithaca Pres ch,	114 50	INDIANA.	
Lima Pres ch,	275 00	Plymouth Pres ch,	\$25 50
Lyons Pres ch Sab-school,	25 00	ILLINOIS.	
Liberty Pres ch,	15 00	Brooklyn 1st Pres ch, balance,	\$38 70
New York Madison Sq Pres ch, in part,	1000 00	Chicago Second Pres ch, in part,	25 00
New York Dry Dock Sabbath-school Missionary Association,	100 00	Chicago Olivet Pres ch, in part,	20 00
New Lebanon Pres ch,	25 40	Chicago Olivet Pres ch Sabbath-school,	25 00
North Granville Pres ch Ladies Home Missionary Society,	22 00	Dunton First Pres ch,	34 00
Newark Pres ch, in part,	113 43	Danville, S S Dobbins,	50 00
Poughkeepsie Pres ch, Mon Col,	43 13	Gillespie First Pres ch, in part,	12 50
Plattsburgh First Pres ch,	56 00	Hyde Park Pres ch, in part,	5 00
Peekskill Second Pres ch,	20 00	Huntsville First Pres ch, in part,	6 50
Somers Pres ch,	16 75	Homer Pres ch,	3 33
Syracuse First Pres ch, in part,	511 66	Jerseyville First Pres ch, in part,	164 00
Syracuse First Ward Pres ch Sabbath-school,	63 00	Mt Sterling Pres ch, balance	37 75
Utica Westminster Pres ch,	437 75	Neoga First Pres ch,	50 00
Williamstown Pres ch,	6 10	Perry First Pres ch, balance,	26 50
Westfield Pres ch, in part,	50 00	Pleasant Prairie Pres ch,	12 50
West Dresden Pres ch,	15 00	Quincy First ch, in part,	82 00
	\$4535 82	Warren Pres ch, 25 of which from Sabbath-school,	85 00
NEW JERSEY.		Warren First Pres ch, balance,	13 15
Englewood Pres ch, balance,	\$250 00	MICHIGAN.	
East Orange Pres ch,	33 19	Albion First Pres ch,	\$40 00
Fairton Pres ch,	25 50	Clayton Pres ch,	5 00
Morristown South St Pres ch Sabbath-school Missionary Association,	800 00	Dover First Pres ch,	8 00
Orange, J. H. Heroy, Esq,	300 00	Detroit First Pres ch,	180 33
	\$1408 69	Saginaw City Pres ch, balance,	28 06
PENNSYLVANIA.		\$261 39	
Allentown Pres ch,	\$29 35	WISCONSIN.	
Covington Pres ch,	5 00	Lodi 1st Pres ch, 12 19 of which from Sabbath-school and Mon Con,	\$100 00
Meadville Pres ch,	151 00	MINNESOTA.	
Pittsburgh Third Pres ch, in part,	3166 63	Stillwater First Pres ch,	\$26 50
Philadelphia Green Hill Pres ch, in part,	161 07	IOWA.	
Philadelphia First Pres ch, a member,	50 00	Dubuque Second Pres ch, in part,	\$133 00
West Chester Pres ch,	60 00	Winterset Pres ch,	50 00
Wellsboro Pres ch,	20 41	\$3643 46	
DELAWARE.			
Delaware City Pres ch,	\$31 90		

Waterloo Pres ch,	\$20 00	Troy First Pres ch,	\$66 00
	\$203 00		\$80 33
MISSOURI.		CALIFORNIA.	
Clinton First Pres ch,	\$7 35	Gilroy First Pres ch,	\$163 80
Edina Pres ch,	10 00	Milpitas Pres ch,	16 24
Newark Pres ch,	20 00	Oakland First Pres ch,	210 00
New Providence First Pres ch,	59 05	San Leandro First Pres ch,	35 00
St Joseph Westminster Pres ch,	55 25	San Jose First Pres ch,	70 00
		Watsonville Pres ch,	59 25
	\$121 65		\$554 29
KANSAS.			
Clinton Pres ch,	\$7 00	Total amount received,	\$12677 83
Solomon City First Pres ch,	7 30	EDW. A. LAMBERT, Treasurer.	

### THE PUBLICATION CAUSE.

*Donations Received by the Treasurer of the Presbyterian Publication Committee,  
from October 1st to November 30th, 1867.*

NEW YORK.		OHIO.	
Southold Pres ch,	\$7 00	Piqua Second Pres ch,	\$10 00
Rochester Central Pres ch,	68 74	Jersey Pres ch,	12 00
Naples Pres ch,	5 60	Portsmouth First Pres ch,	75 00
Attica First Congregational ch,	11 00	Huntington, Rev. Ansel R. Clark,	5 00
New York First Pres ch,	167 00		
Geneseo Second Pres ch,	19 18	MICHIGAN.	
Waterville Pres ch,	24 00	Petersburg Pres ch,	\$7 00
Panama Pres ch,	10 00	Deerfield Pres ch,	5 00
Elmira First Pres ch,	38 00	Grand Haven Pres ch,	17 35
Colchester Pres ch,	16 50		
Auburn First Pres ch,	150 34	INDIANA.	
Penn Yan Pres ch,	19 45	New Albany Second Pres ch,	\$33 62
Havanna Pres ch,	15 00	Aurora Pres ch,	20 00
Auburn Second Pres ch,	24 40		
Waverly Pres ch,	30 00	ILLINOIS.	
Pleasant Plains Pres ch,	6 50	Jacksonville Pisgah Pres ch,	\$31 50
Butternuts Pres ch,	15 00	Lake Forest Pres ch,	75 00
Lockport First Pres ch,	50 00	Lake Forest Sunday-school	25 00
Gouverneur, Mrs. L. B. Parsons,	20 00	Edwardsville Pres ch,	10 00
West Fayette Pres ch,	2 00	Winchester Pres ch,	15 00
Byron Pres ch,	11 86	Virden Pres ch,	35 50
Aurora Pres ch,	15 00		
Nineveh Pres ch,	15 00	WISCONSIN.	
Albany Fourth Pres ch,	211 12	Columbus First Pres ch,	\$9 50
NEW JERSEY.		MINNESOTA.	
Madison First Pres ch,	\$47 04	Mankato Pres ch,	\$7 25
PENNSYLVANIA.		NEBRASKA.	
Philadelphia, Mrs. M. G. P. Field,	\$25 00	Omaha First Pres ch,	\$28 60
Ulysses First Pres ch,	2 75		
Philadelphia Olivet Pres ch,	50 25	IOWA.	
Philadelphia, J. Henry Bulkley,	10 00	Wheatland Pres ch,	\$13 40
Belle Valley Pres ch,	8 00		
Lawrenceville, Rev. O. Fitch,	30 00	TENNESEE.	
Philadelphia First ch, Northern Liberties,	30 00	Kingsport, James Lynn,	\$4 25
DELAWARE.		Total,	\$1610 70
Drawyers Pres ch,	\$10 00	WM. L. HILDEBURN, Treasurer,	
Drawyers Pres ch Sabbath-school,	5 00	1334 Chestnut Street, Phila.	

### CHURCH ERECTION FUND.

*Donations Received from May 1st to December 1st, 1867.*

NEW YORK.		Dryden Pres ch,	\$20 00
Genoa Pres ch,	\$43 43	Shelter Island Pres ch,	25 00
Masonville Pres ch,	2 00	Auburn 2d Pres ch,	43 00



Southold Pres ch,	\$14 00	Cotton Wood Grove Pres ch,	\$11 25
Elmira 2d Pres ch,	69 81	Greenville Pres ch,	7 00
Harlem Pres ch,	20 00	Galena Pres ch,	100 00
Buffalo North Pres ch,	354 90	Watson Pres ch,	6 00
New York Madison Square Pres ch,	1000 00	Bloomington Pres ch,	27 00
New York Dry Dock Sunday-school Mis- sionary Society,	15 00	Chicago First Pres ch,	400 00
Yonkers First Pres ch,	84 40	Chicago 1st Pres ch,	125 00
Augusta Pres ch,	21 00	Alden Pres ch,	4 66
Durham First Pres ch,	50 50	Plainfield, Rev Daniel Clark,	1 00
Buffalo Lafayette Street Pres ch,	75 00	Chicago Calvary ch,	78 13
Gouverneur Pres ch,	10 88		\$1107 54
Waverly Pres ch,	50 00	IOWA.	
Troy First Pres ch,	180 00	Winterset, N. River, Pres ch,	\$2 00
Syracuse First Pres ch,	100 00	Dubuque Second Pres ch,	25 68
Waterloo Pres ch,	57 00		\$27 68
New York Madison Square Pres ch, an individual of,	1000 00	MICHIGAN.	
Syracuse First Pres ch, P H Forbes,	50 00	Sebewa Pres ch, surplus proceeds of sale of a silver dollar by individual of,	\$26 50
Nineveh Pres ch,	14 40	Brooklyn Pres ch,	10 50
	\$3300 32	Oneida Pres ch,	10 00
NEW JERSEY.		Grand Lodge Pres ch,	7 00
Madison Pres ch,	\$66 81	Saginaw City Pres ch,	50 00
Rockaway Pres ch,	20 00	Detroit Fourth street Pres ch,	46 86
	\$86 81	Three Rivers Pres ch,	15 86
PENNSYLVANIA.			\$166 72
Nicholson Pres ch,	\$5 75	WISCONSIN.	
Dunmore Pres ch,	15 00	Milwaukee Pres ch,	\$86 25
Philadelphia Third Pres ch,	82 52	MISSOURI.	
Philadelphia Cedar Street Sunday-school Missionary Society,	60 00	Jefferson City Pres ch,	\$8 50
Philadelphia First Pres ch, a member,	50 00	Sulphur Springs Pres ch,	11 00
Hyde Park First Pres ch,	4 60	Laketown Pres ch,	8 00
	\$217 27		\$27 50
DELAWARE.		TENNESSEE.	
Wilmington Pres ch,	\$86 24	Louisville Pres ch,	\$10 00
OHIO.		MISCELLANEOUS.	
Sandusky Pres ch,	\$20 00	A female friend,	\$100 00
Mount Gilead Pres ch,	5 35	Rev. Thos. Daggett, Niagara Falls, N. Y.	10 00
	\$25 35		\$110 00
INDIANA.		Total,	\$5302 63
New Albany 2d Pres ch,	\$51 05	JOHN P. CROSBY, Esq., Treasurer,	
ILLINOIS.		25 Pine Street, New York.	
Newton Pres ch,	\$5 50		
Chicago 1st Pres ch,	342 00		

### EDUCATION ACKNOWLEDGMENT.

Receipts for November, 1867.

NEW YORK.		ILLINOIS.	
New York City Madison Square Pres ch,	\$1008 00	Jacksonville, Westminster Pres ch,	\$63 03
Aurora Pres ch,	52 00	Verden Pres ch,	50 50
Butternuts Pres ch,	22 00	Peoria Pres ch,	21 35
Dundee Pres ch,	14 10	WISCONSIN.	
NEW JERSEY.		Neenah Pres ch,	\$25 68
Frankford Pres ch,	\$21 00	J. W. BENEDICT, Treasurer,	
PENNSYLVANIA.		No. 123 Broadway, New York City.	
Chester City Pres ch,	\$20 00	Mr. Benedict writes to us, under date of De- cember 2d, 1867:—	
MICHIGAN.		"We have paid the first appropriation to stu- dents under care of the Committee, the number of whom is much larger than last year.	
Saginaw First Pres ch,	\$25 00	"The treasury is overdrawn more than \$1000."	

## THE NEW YEAR.

---

TWO HOURS' WORK of an active elder, in almost any of our churches, would secure five or ten subscribers to the PRESBYTERIAN MONTHLY. Few will refuse to pay fifty cents a year for a valuable Magazine, which is warmly commended by the pastor, and canvassed for by an elder or prominent member of the church. In a country congregation, ten or twenty names could be secured in the intermission of services, and the work would as well befit the day as a missionary address, the distribution of tracts, or as the slaying of bulls and goats by the Levites on the Sabbath. In a city church, from twenty to fifty or a hundred names could be secured by any one who would take the trouble to ask for them.

*Why can not the thing be done?*

Every one says "it ought to be done;" but the Session do not lay the duty on any one man, and, if no one volunteers to do it, it is left undone. Let a man be appointed by the Session to do it.

### WITH THIS NUMBER

We begin a New Year. Will not each Session, during this month of January, see that the work is done in their own congregation? Why not? The time, labor, and money expended will be ten-fold repaid to the cause of the Master in the increased intelligence and beneficence of the Church.

Send the lists of names, with 50 cents for each name, to

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## FORMS OF BEQUEST.

---

1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of \_\_\_\_\_ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of \_\_\_\_\_ dollars, to be expended for the education of pious young men for the Gospel ministry.

5. I give, devise, and bequeath to the Presbyterian Committee of *Home Missions*, incorporated by the Legislature of the State of New York, April 18th, 1862, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.

6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of \_\_\_\_\_ dollars, to be expended for the appropriate objects of said Incorporation.



NEW ISSUES, OCTOBER 25<sup>th</sup>.  
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